1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

PREFACE

The Yuman tribes on the Gila River were originally the Maricopa and Kaveltcadom alone. Prior to 1800, the Maricopa occupied the river above Gila Bend; the Kaveltcadom, a hitherto-unrecorded Halchidhoma speaking group, lay from the Bend downstream halfway to the Colorado. These are the Cocomaricopa and Opa of early Spanish records. About the opening of the nineteenth century the Maricopa shifted a few miles eastward to the middle Gila, where they established themselves in close proximity to the Pima. Here they were joined between 1825 and 1830 by the Halchidhoma fleeing from the Colorado. A decade later (1838–39) the remnant of Kohuana and Halyikwamai followed the Halchidhoma from the Colorado, and about the same time the Kaveltcadom were absorbed from the lower Gila. Since all these movements took place under wholly aboriginal conditions, it seems legitimate to refer to them now in the aggregate as tribes of the Gila River.

It must be understood that the descriptions of the present account apply to the Maricopa unless specifically ascribed to the other tribes. The mixed community has been Maricopa in speech and essentially Maricopa in custom since its formation a century ago. My impression is that in material culture the Maricopa, Kaveltcadom, and Halchidhoma were essentially alike in the days before their commingling, so that in this respect the description of the Maricopa must also apply to the others. It proved possible to get specific information on most of Halchidhoma non-material culture, so that in the second instance, this paper embodies a description of that people. Notes on the Kaveltcadom, Kohuana and Halyikwamai are incidental.

Maricopa and Halchidhoma spoke barely separable dialects. Yuma was intelligible to them; Mohave and Walapai-Havasupai-Yavapai were closely related, but unintelligible. The other lower Colorado Yuman tribes, Cocopa, Kohuana, and Haly-

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197 kwamai spoke tongues similar or identical with each other, but set off from Maricopa-Halchidhoma.

101 The Maricopa have been historically linked with the adjacent
144 Pima. For this reason they have been invariably dismissed as
171 merely Pima-like by earlier writers who uniformly approached from the side of the historically more important, and more numerous, Pima. Their culture was, however, not that of the Pima. It was rather a lower Colorado culture resembling the Pima to no greater degree than the Pima themselves resembled the lower Colorado peoples.

101 There are today two Maricopa communities; one in the confluence of the Gila and Salt Rivers, the other, smaller, on the south
131 bank of the Salt at Lehi, a few miles north of Mesa. To the local whites, all the members of these communities are "Maricopa." Actually they consist of the five Yuman tribes mentioned above, intermarried through several generations. It would be difficult to say whether Maricopa or Halchidhoma blood is now preponderant: the Kohuana, Halykwamai, Pima, and lesser ingredients, such as Yuma, are small. Today they form tribally unsegmented communities of Maricopa speech.

131 The larger Maricopa community in the Gila-Salt confluence
[162] numbers somewhat under three hundred individuals. Their scattered houses lie on the extreme western end of the Gila River Indian Reservation, a few miles west of Laveen and about fifteen
[648] southwest of Phoenix. There is little contact with the Pima villages, the nearest of which is now ten miles southeast near Gila
[121] Crossing. All the notes on which this paper is based were obtained from this community. That at Lehi was not visited. The
[162] Lehi group was said to consist of a half dozen families, primarily
[175] Halchidhoma. The earlier location of these mixed groups was on both sides of the Gila from Gila Crossing for ten miles upstream to Pima Butte. This area was abandoned in favor of the present locations a half century ago. There is now no Yuman-speaking person in their former territory, nor on the so-called Maricopa Indian Reservation twenty-five miles south, and none in the Gila Bend district.

105 Little of the ancient culture remains, the "Maricopa" having
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CHAPTER I

TRIBAL DISTRIBUTION AND INTERTRIBAL RELATIONS

THE TRIBES OF SOUTHERN ARIZONA

The Maricopa lived on the southern side of the vast plain in central southern Arizona through which flow the Gila and Salt Rivers. West of their country the rivers join, sweep by mountain barriers in a great arc (Gila Bend), and continue westward through a hundred miles of wide basin to join the Colorado River at Yuma. Immediately north of the Salt and the lower Gila the country rises in a succession of broken mountain ridges to the heights of the plateau that constitutes northern Arizona. The eastern end of the Salt-Gila valley is blocked by the same mountains sweeping southeasterly to the Sierra Madre of Mexico. From the Gila the country rises gradually to the south; a slope broken by many small sharply rising mountain ranges whose trend is northwest to southeast.

The habitat of the Maricopa was on the middle Gila, from its junction with the Salt River for thirty miles eastward to Pima Butte. The Maricopa have no tradition of ever having lived anywhere else. East of them on the Gila were the allied Pima, some of whom lived until the opening of the nineteenth century somewhat further east in the Santa Cruz valley. West of the Maricopa were an Halchidhoma speaking group, the Kaveltcadom, hitherto unrecorded. They occupied the Gila from Gila Bend downstream halfway to the Colorado. The highlands south of the Gila from the eastern mountains westward to the Colorado were occupied by Papago. The mountains of eastern Arizona were held by various bands of Apache. Those rising north of the Salt and lower Gila contained Yavapai bands, whose territory extended from near Globe westward to the Colorado. In the valley of the lower Colorado were the Yuma at the Gila confluence,

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Cocopa nearer the Gulf of California, and upstream, south of the Colorado gorge, the Mohave. Various smaller tribes (Halchidhoma, Kohuana, Halyikwamai, Chemehuevi, Kamia, and perhaps others) had shifting loci in the historic period, now between Yuma and Cocopa, again between Yuma and Mohave.

The current notion is that in early Spanish days the people we now call Maricopa were living on the lower Gila, from Gila Bend downstream, and that they left there before 1850 to join the Pima on the middle Gila. This is the region occupied, according to my information, by the Kaveltcadom. It is generally assumed that the Spanish writers made no mention of Maricopa settlements above Gila Bend. They described the inhabitants of the district downstream from Gila Bend as Cocomaricopa and Opa, both Yuman in speech; sometimes distinguishing between them, sometimes asserting their identity. With the exception of Garcés they ignored the settlements on the great sweep of the river north and east of Gila Bend.

I believe it can be shown that there was at most but a slight shift of Maricopa from perhaps as far as Gila Bend to the middle Gila, but more probably from above the Bend and the vicinity of the Salt-Gila junction to the home they ascribe to themselves a few miles to the east. Whether the Cocomaricopa and Opa of the Spanish writers can be distinguished may never be known. If the Cocomaricopa are to be identified with the present-day Maricopa, of which I am none too sure, the Opa must be by distinction the Kaveltcadom. The best explanation would seem to be that the Spaniards were aware of a tribal distinction, now represented in native parlance by the terms Maricopa and Kaveltcadom, but confusedly applied it in only part of the territory, namely the district from Gila Bend downstream.

The sections which follow give native testimony and documentary evidence on these points in some detail.

The slight shift suggested here is a far cry from the current idea of a Maricopa migration from far down the Gila. Perhaps one reason for this erroneous view is that the traditions of the Halchidhoma, Kohuana, and Halyikwamai of their own migrations from the Colorado have been mistaken for those of the Maricopa.

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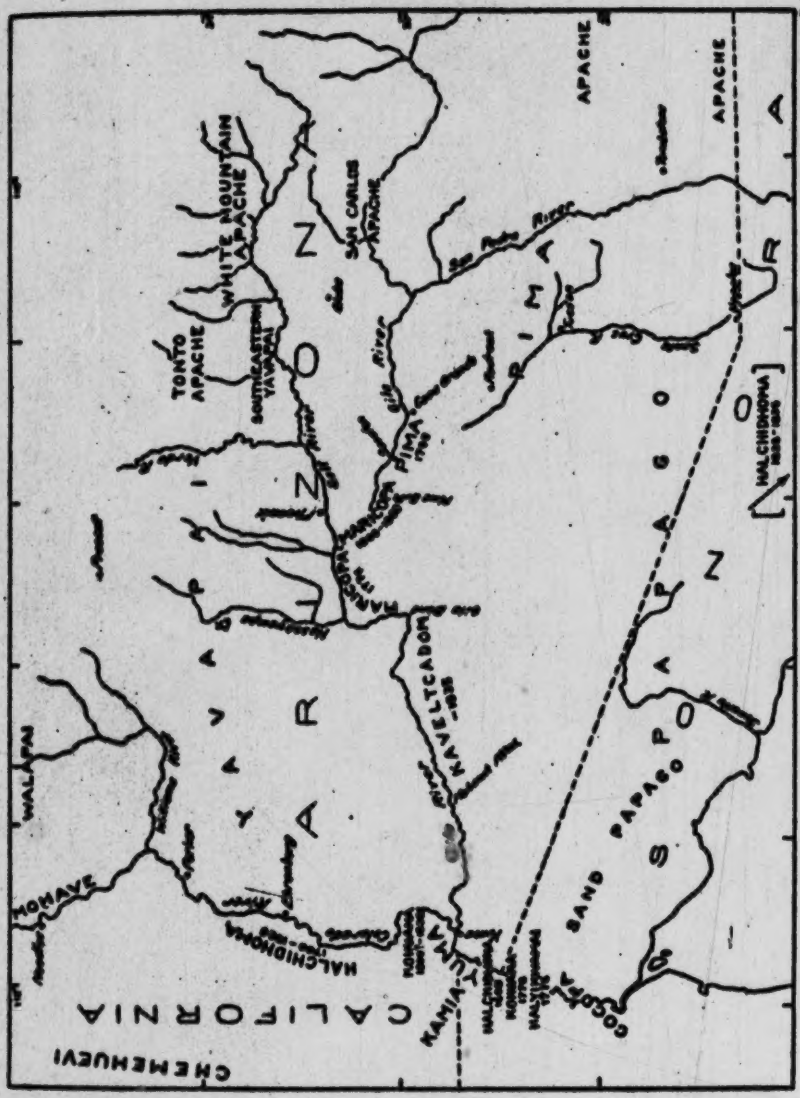

FIG. 1.—Map of tribal distribution in southern Arizona

[p. 5]

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the Halchidhoma while the latter were still on the Colorado. The Paiute (paiu'tc) were known to be somewhere to the north. Havasupai, Navaho, Zuñi, and Ute were wholly unknown.[14] 101 173

Indians called pase'ĭndj (possibly "man ———") were said to live north of and close to the Apache proper.[15] They wove blankets and owned many sheep. When Kutox was a small boy (1850–55) they passed through Maricopa Wells several times driving sheep to California. Possibly they were Navaho, Zuñi, or eastern Pueblo.

A hitherto unrecorded people were described as living west of the Maricopa, the Kaveltcadom (kavĕltcâθŏ'm, "west or down-river dwellers"). Their settlements were on the south side of the Gila from Gila Bend westward to the Mohawk Mountains. They were said to be Halchidhoma who had left the Colorado long prior to the main body because of dissension among themselves. To the Maricopa they were xaltcàθŏ'm as frequently as kavĕltcâ-θŏ'm, but distinguished by the name of their home about Gila Bend, kwa'akâma't. They numbered as many as the Halchidhoma proper, at least at the time of the latter's exodus. Where their orginal location on the Colorado may have been is unknown. 101 131 173

That the lower Colorado tribes were well known is attested by the following sequence given by Kutox, my aged Halchidhoma informant. In the north were the Mohave (maxa'vas) holding the river bottom from Fort Mohave downstream. Northeast of them in the mountains were the Walapai. The Chemehuevi (tcŭmâwo'vâ), a people of wholly incomprehensible speech, lived northwest of the Mohave. In the same direction were "Mission Indians" (xatcĭ'tc), undoubtedly Cahuilla, since they are called "Hakwicha by the Mohave, and a dialectic equivalent of Hakwicha by the other Yuman groups that know them."[16] (This 101 173 [197]

[14] Names for these people known to the Havasupai (coconino, hua'âmu''u, sâ'u'u', and yu'ta) were not recognized.

[15] Russell mentions the Pāsĭnâ allies of the Apache "from the north" (*Pima Indians*, p. 43). Bartlett in 1852 mentioned the droves of sheep driven along this route from New Mexico, Chihuahua, and Sonora to California (*Personal Narrative*, II, 177, 293).

[16] Kroeber, *Handbook*, p. 693; Garcés recorded it as Gecuiches (Coues, p. 423 *passim*).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

the river). "The Halchidhoma were more numerous than any other tribe on the Colorado;" a doubtful statement. But they had a number of villages along the river. "A single village of houses close together might cover this farm [forty acres]. If one visited from village to village, it would take three days." At any rate their number was considerable; the 2,500 numbered by Garcés in 1776 may be an overestimate, but not an impossible one.

The location of the Halchidhoma in the summer of 1776 was recorded by Garcés.[23] Fourteen leagues south of a stream identifiable as Williams River he arrived at the northernmost group of their rancherías on the left bank, styling them San Antonio. Two leagues below were the Rancherías de Santa Coleta, "much abounding in crops." Two and a half leagues more brought him to the Laguna de la Trinidad, where he was "detained to talk with the old men," presumably at a settlement at this place. Crossing to the right bank, after half a league he found the Rancherías de la Asumpcion. Two and a half leagues below on the same side were several rancherías (Lagrimas de San Pedro). In the next five and a half leagues he passed "two rancherías and some ranchos" and crossing again to the Arizona side, found another ranchería. A final step of a league and a half brought him to the most southerly of the Halchidhoma settlements. This was, by his reckoning, sixteen and a half leagues (about forty-five miles) above the mouth of the Gila. None of the points in Halchidhoma territory is easily identified, but the span of their holdings is clear. It stretched on both sides of the Colorado for some forty miles (fourteen and a half leagues) from a point about that distance below Williams River to forty-five miles above the Gila. Making due allowance for both his circuitous route and the winding of the Colorado, we can place this middle third roughly from somewhat below Parker to above the Trigo Mountains. This is the region cited by my informants for the half century following.

His earlier route of May 1774 is even more difficult to trace, but leaves clearly the impression that he found the Halchidhoma in the same district. Some of the place names are duplicated in the two accounts. Leaving Agua Caliente, he reached the Colorado at a point which Bolton plausibly suggests was in the vicinity of Ehrenburg. Two leagues southwest was the home of the chief, "where assembled many Jalchedunes who lived down the river." He found these Indians through a district of ten leagues north of this point, all on the Arizona side.[24]

Attacked by both Yuma and Mohave, the Halchidhoma were constantly forced to shift their position. There is some recollection of having lived at first nearer the Yuma.

When the Yuma killed some of our men, we moved a little farther up the river each time and settled again. When we moved closer to the Mohave, they came

[23] Coues, II, 423–30.

[24] Bolton, *Anza's California Expeditions*, II, 376–87.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

By 1840 the Yuman scene had changed materially from that of the century preceding. The lower Colorado was in the hands of the Mohave upstream, the Yuma at the mouth of the Gila, and the Cocopa nearer the Gulf. But the Halchidhoma, Kohuana, and Halyikwamai, tired of being battered about and unable to secure freedom from attack on the river, had gone to join the Maricopa and their Pima allies. Some remnants of the Halyikwamai and Kohuana perhaps remained: the former in the mountains southwest of the Yuma, the latter resident among the Mohave.

MARICOPA AND KAVELTCADOM SETTLEMENTS

The Maricopa have lived on the Gila above its junction with the Salt since at least 1800. Their settlements were on both sides of the river from Sacate and Pima Butte to Gila Crossing as the western limit. On mesquite gathering and fishing expeditions, they were accustomed to camp along the slough (Santa Cruz River) at the northeastern foot of the Sierra Estrella, in the Gila-Salt confluence, and on the Salt as far upstream as Phoenix, but they had no settlements there. No one lived permanently on the Salt River below the point where it emerged from the mountains. In fact, the whole of the open plain north of the Gila to the mountains was unoccupied as too exposed to Yavapai and Apache attacks.

The principal settlements were on both sides of the Gila below Sacate.[32] When the Halchidhoma came from Mexico, they established themselves below the Maricopa at Sacate, i.e., nearer Pima Butte. The Kohuana-Halyikwamai, on coming from the Colorado, settled about the sandhills on the north side two miles southeast of St. John's Mission in the direction of Gila Crossing. This mixed group was still quite large in 1850: it was said that

[Text continues on page 20.]

itary aged Kohuana woman and two Halyikwamai speaking families of young people.

[32] Lumholtz's Papago annals imply that the Maricopa were living in 1850 at Red Rock in the Santa Cruz valley. It is doubtful that this can mean a permanent settlement so far east and in Pima territory (*New Trails in Mexico*, p. 74).

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

Maricopa

Kaveltcadom

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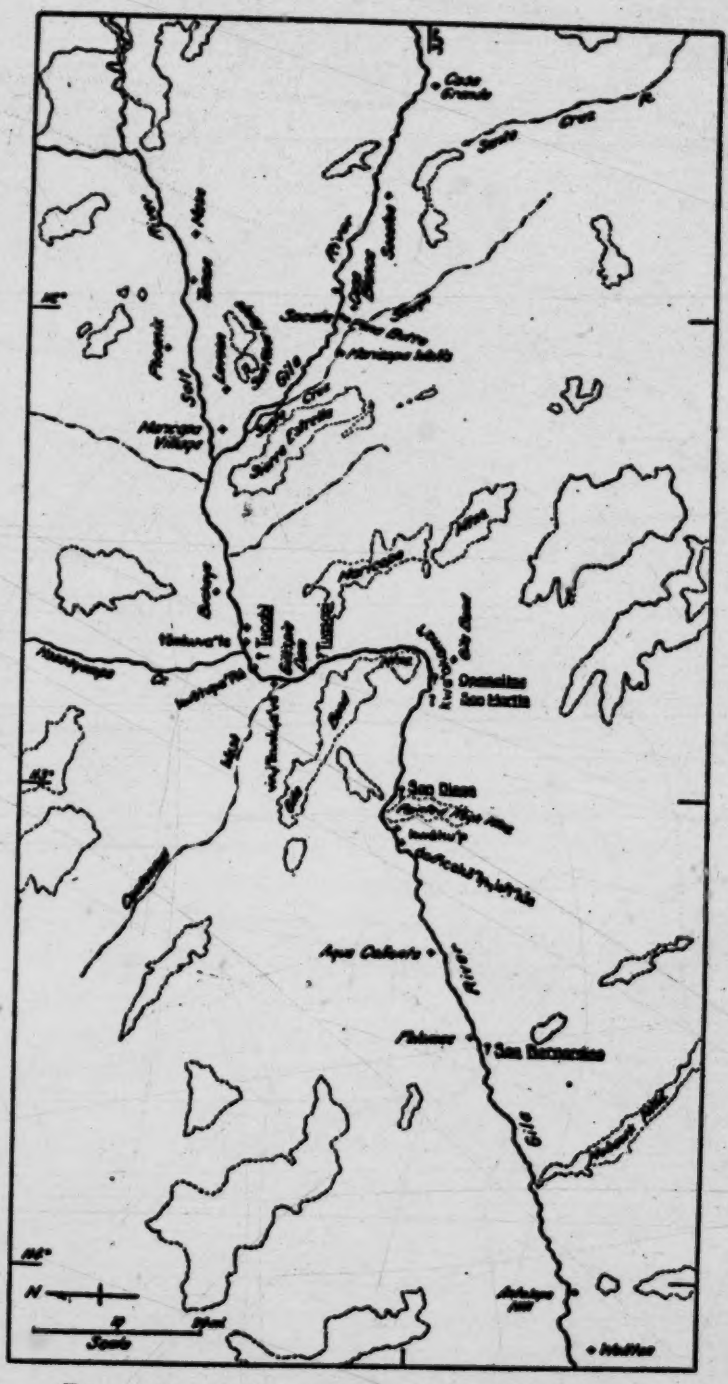


FIG. 2.—Map of Maricopa and Kaveltcadom Territory

Ep. 197

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

junk bottle he saw about my tent or wagon, was suspected to contain the forbidden liquor; and nothing would satisfy him until he examined them himself. After finding in one lemon syrup, in another vinegar, and in a third a mixture for diarrhœa, which communicated an unpleasant pucker to his mouth, the fellow gave up all hopes of obtaining the object of his search. Much harm has been done by Americans in giving this poor and simple-hearted people intoxicating drinks; and it is a matter of satisfaction to me to state, that in my long intercourse with the Indians here, as well as at the Copper Mines with the Apaches, none ever got a drop of liquor from me, or from my camp to my knowledge.

In the evening, while a crowd of Indians were lying or squatting around my tent, I had a long talk with a Maricopa, whose name I forget (but who spoke Spanish well), on the manners and customs of his people. This man was terribly crippled, having a year before been engaged in a fight with the Yumas, in which his party was defeated. He was lanced in many places, beaten with clubs, his hair cut off, and left for dead. After the combatants had left, he revived, and by some means succeeded in getting home. He was still unable to walk, except with a long staff, but had to be lifted on his horse, and rode about with some difficulty. He was quite an intelligent man, and, while we remained, was constantly in our camp.

He said the Coco-Maricopas came here not many years before, to escape from the Yumas, with whom they were constantly at war, and by whom they had been greatly reduced in numbers. Their former range was along the valley of the Gila, on the opposite side

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15

131 of the Jornada and towards the Colorado. Their present position adjoining the Pimos, was chosen for the benefit of mutual protection.

595 This people restrict themselves to a single wife.
776 Their ideas of a Supreme Being, in whose existence they believe, are of so vague a nature that I could not
775 ascertain them with exactness. After death, they believe that their souls go to the banks of the Colorado, their ancient dwelling-place, and there take refuge in the great sand hills, where they are metamorphosed into various animals and birds. Their heads, hands, feet, etc., each become owls, bats, wolves, and other animals. They believe, too, that the souls of their enemies, the Yumas, also find a place there; and that the wars which have so long existed between them on earth, will be continued there, after death.

584 When a man desires to marry, and has made choice of a girl for his wife, he first endeavors to win over her parents by making them presents. The fair one's attention is sought by another process. To do this, he
[534] takes his flute, an instrument of cane with four holes, and, seating himself beneath a bush near her dwelling, keeps up a plaintive noise for hours together. This music is continued day after day; and if no notice is at length taken of him by the girl, he may "hang up his flute," as it is tantamount to a rejection. If the proposal is agreeable, the fair one makes it known to the suitor, when the conquest is considered complete. No girl is forced to marry against her will, however eligible her parents may consider the match. Whenever a girl marries, it is expected that her husband will present her parents with as much

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N449

P 175 which I have before spoken. They passed down the Gila, which river they struck about the place where we were now encamped. The towns were then called *Uturituc* and *Sutaguison*. I now quote from the journal of Father Font, a manuscript copy of which is in my possession:

November 1*st*. 1775. We left the laguna at half-past nine A. M., and at one P. M. arrived at Uturituc. The Indians (according to my calculation about one thousand) received us in two files, the men on one side, the women on the other; and when we alighted, they all came by turns to salute us, and shake hands with us, first the men and then the women; and they manifested great joy at seeing us. They lodged us in a large shed of boughs, which they erected on purpose, and (although Gentiles) planted a large cross in front thereof, and then went and fetched water to the camp for the people.

"*November* 2*d*. This being All Souls' day, we three priests said nine masses. We left Uturituc at 11 A. M., and at 3 P. M. stopped on the banks of the Gila, near the town of Sutaguison, having travelled about four leagues. The inhabitants of the pueblo (town), some five thousand souls, came out to receive and salute us with demonstrations of great joy. On the road we passed two other pueblos."

● RY 175 ● 131 At the period referred to, it appears that the Coco-Maricopas were not with the Pimos; but in journeying down the Gila, at the distance of seventeen leagues from the villages of the latter, our travellers met with a tribe whom they call the *Opas;* and fifteen leagues farther, they encountered the Coco-Maricopas, which,

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima NU29

RY 175 131

says Font, "are the same as the Opas." By following the course of the river, which it appears the Fathers did, the thirty-two leagues they travelled from the Pimos, would bring them to the western end of the jornada, where they found the Coco-Maricopas.

It has been asserted that "the Maricopas have removed gradually from the Gulf of California to their present location in juxta-position with the Pimos."* I cannot learn that they ever were on the Gulf; although it appears from the missionary authorities, that there was a band of them on the western bank of the Colorado, "living in a valley thirty-six leagues in length, and, for the space of nine leagues, remarkably fertile and pleasant," who were "allied to the Coco-Maricopas of the Gila." But from the early accounts of the Indian tribes on the Gila, it appears they occupied the valley from a point west of the jornada, where Father Font found them in 1775, to the Salinas above its mouth. Father Sedelmayer met them in 1744, about the same place on the Gila, living on peaceful terms with the Pimos, and used them for his guides to the Colorado. It appears that at this time, too, they were living on the Salinas, in the very district that we passed over in our visit to the ruins on that river.

P RY 131 175

In his description of this country, Venegas † speaks of the river Assumption, which he says, is "composed of two rivers, the Salado and Verde." These, on their

* Emory's Report, p. 89.

† The Salinas, where it unites with the Gila, was originally called the Assumption. The San Francisco, which enters the latter from the north about forty-five miles from its mouth, was called the Verde (green) and also the Azul (blue) river.

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

way to the Gila, run through a very pleasant country of arable land, *inhabited by the Coco-Maricopas*, who are separated from the Pimos by a desert, although united to them in consanguinity. Their kingdom is bounded on the west by a desert and mountainous country, extending to the rancherias of the Yumas, who live along the river Colorado, but below its junction with the Gila."*

It therefore appears that the Coco-Maricopas were found early in the last century on the opposite side of the jornada, or desert of forty-five miles, which reaches to the villages of the Pimos; and that thence they extended east, occupying the banks of the Salinas, to a point north of the latter, from which, as Venegas says, "they were separated by a desert." They also traversed the country south of the Gila, where they are often located on the early maps.

It is not my intention in this work to enter into any ethnological disquisitions respecting these Indians; as they will form the subject-matter of another work. I will merely observe that, notwithstanding the deadly hostility existing between the Coco-Maricopas and Yumas, their languages are nearly the same. The Comeya, or Diegenos, of the Pacific coast, will also be found closely allied to them.

July 12th. In the hope that the Pimos might bring us in some mules, as promised, I determined to remain another day before leaving the Gila, and to employ it

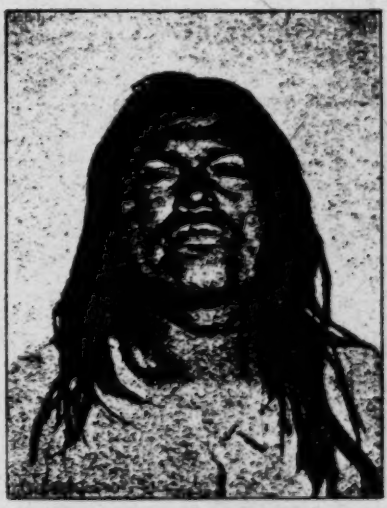
* Venegas, History of California. Vol. II. p. 184. See also Clavigero, Storia de California. Hervas, Catálogo de las Lenguas. Vol. I. pp. 337 to 343.

[pp. 271-624 not processed]

[P. 805B]
[P. 805A Contains no Text on the maricopa]

131 [101] **Maricopa.** An important Yuman tribe which since early in the 19th century has lived with and below the Pima and from about lat. 35° to the mouth of Rio

[142] [302]



MARICOPA MAN. (AM. MUS. NAT. HIST.)

175 131 Gila, s. Ariz. In 1775, according to Garcés, their rancherias extended about 40 m. along the Gila from about the mouth of the Hassayampa to the Aguas Calientes, although Garcés adds that "some of them are found farther down river."

101 They call themselves *Pipatje*, 'people,'

101 Maricopa being their Pima name.
175 Emory states that they have moved gradually from the Gulf of California to their present location in juxtaposition with the
175 Pima, Carson having found them, as late
648 as 1826, at the mouth of the Gila. They joined the Pima, whose language they do not understand, for mutual protection

[142]
[302]

MARICOPA WOMAN. (AM. MUS. NAT. HIST.)

against their kindred, but enemies, the Yuma, and the two have ever since lived peaceably together. In 1775 the Maricopa and the Yuma were at war, and as late as 1857 the latter, with some Mohave and Yavapai, attacked the Maricopa near Maricopa Wells, s. Ariz., but with the aid of the Pima the Maricopa routed the Yuma and their allies, 90 of the 93 Yuma warriors being killed. After this disaster the Yuma never ventured so far up the
101 Gila. Heintzelman states, probably cor-
[114] rectly, that the Maricopa are a branch of the Cuchan (Yuma proper), from whom they separated on the occasion of an election of chiefs (H. R. Ex. Doc. 76, 34th
[171] Cong., 1857). Like the Pima, the Maricopa are agriculturists, and in habits and customs are generally similar to them.
175 Venegas (Hist. Cal., II, 182, 185, 192, 1759)
● 131 states that about 6,000 Pima and Cocomaricopa lived on Gila r. in 1742, and that
161 they extended also to the Salado and the Verde; they are also said to have had some rancherias on the w. side of Colorado r., in a valley 36 leagues long. Garcés estimated the population at 3,000 in 1775. There were only 350 under the Pima school superintendent, Arizona, in 1905.

175 By act of Feb. 28, 1859, a reservation
648 was set apart for the Maricopa and the

[P.806A]

/81/

The Maricopa

Customs, Arts, and Beliefs

101 The Maricopa are a small tribe of Yuman stock living as
131 neighbors of the Pima, chiefly in the valley of the Gila in southern Arizona, though a few make their home on the Salt River reservation east of Phoenix. Maricopa, Yuma, and Mohave tra-
101 dition, while vague on the subject, relates that the Maricopa
173 once lived on the Colorado river between the Mohave and the Yuma. Possibly they were a part of the latter, rather than a separate tribe. Enemies of both the Yuma and the Mohave, they were gradually forced from their home country to the Gila and up that stream. Their removal from the Colorado to their pres-
[167] ent home was not accomplished at one time, but represented a
[648] series of movements up the Gila, until eventually an alliance was made with their old-time enemies, the Pima -- an alliance of great benefit to both tribes, for it enabled them more successfully to resist the marauding Apache. The Maricopa separation was much more recent than that of the Havasupai and Walapai
[144] from the parent body, for the Maricopa still bear close physical resemblance to their Yuma and Mohave kindred. Furthermore, the mythology of the Maricopa also indicates comparatively recent association with these two tribes. When noted by Father Garcés, in 1775, they had not progressed farther eastward than Gila Bend.

177 The mythological, ceremonial, and religious concepts of the Maricopa, although primarily Yuman, show some effect of their close contact with the Pima. In mode of living they are much like their neighbors, and show few traces of their Yuman ancestry. /82/ Morally, too, they differ widely from the Yuma, being exceedingly strict, while the latter are notoriously lax. The
[285] Pima type of dwelling was adopted by them, and their knowledge of basketry evidently came from the same source, for this art, although exhibiting somewhat greater skill in execution, shows identity in form, design, and material with that of the Pima.
323 They make a great deal of pottery: large jars for storing water
415 in the houses, smaller ones for carrying water on the head, and
[482] cooking pots of many sizes.